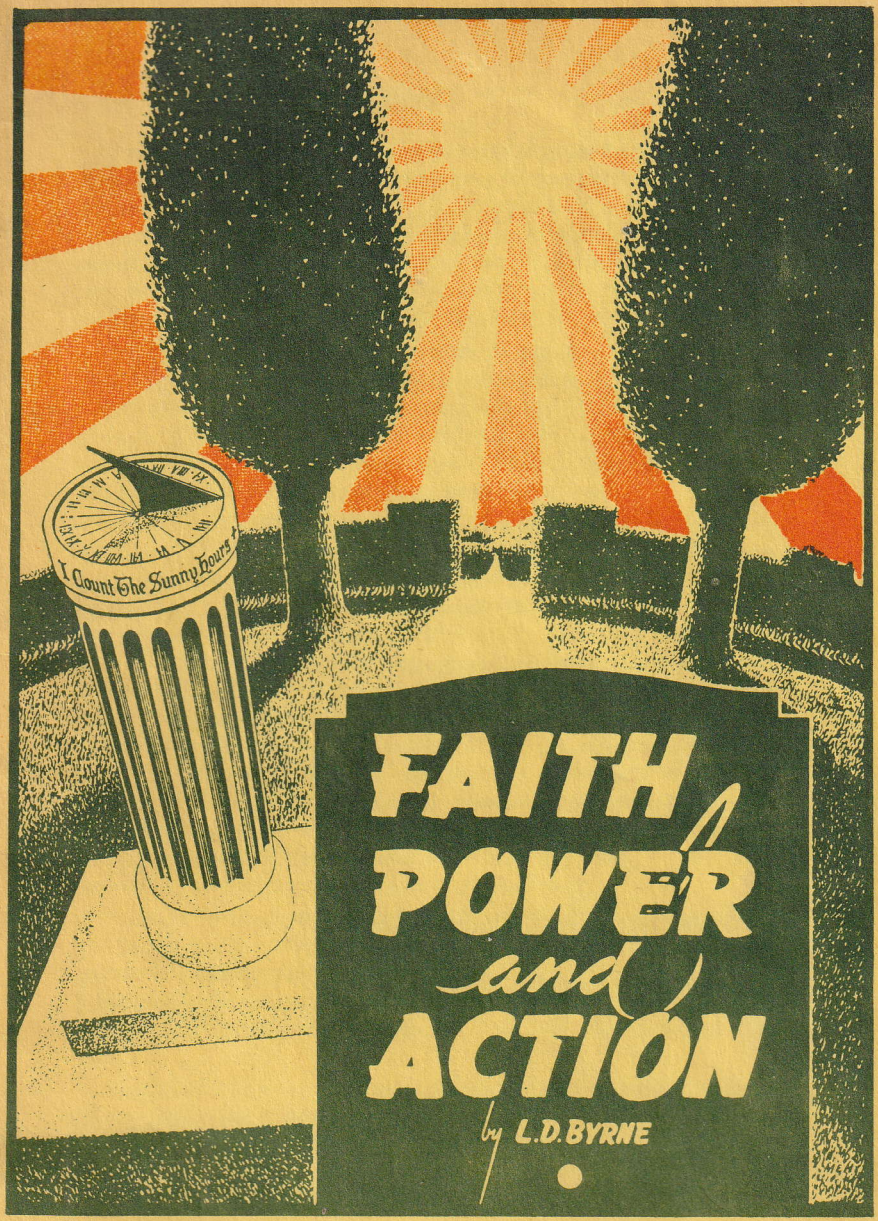

FAITH POWER and ACTION

by L.D. BYRNE

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PUBLISHER'S NOTE

This treatise was published originally shortly after the Second World War by the Alberta Social Credit Board. This was a body established by Statute of the Alberta Legislative Assembly " . . .to devise ways and means for the evaluation, conservation, enhancement, advancement and realization of the social credit of the People of the Province." This Board must not be confused with "The Alberta Social Credit League," the *party* political organization of the "Social Credit" government in office at that time.

Throughtout the time he was Technical Adviser and later also Deputy Minister of Economic Affairs, Mr. Byrne continued to stress that only by the abandonment of *party* politics in favour of non-party political action — the policy to which the League of Rights is committed — could the cause of Social Credit be advanced. That his advice was not heeded, has resulted in widespread misunderstanding of the nature of Social Credit.

The responsible political parties which have exploited the name and distorted Social Credit to serve their ambitions in futile competition with other political parties, have brought discredit and disaster on themselves as mignt be expected. In the Federal field in Canada the so-called "Social Credit" party has all but been eliminated. In Alberta, after more than thirty years in office, it survives as an ineffective opposition — the price of its abandonment over the latter years it formed the Government of any pretence of adhering to Social Credit principles. The parties in Quebec, Ontario, Manitoba and Saskatchewan, for all practical purposes have been wiped out. In British Columbia the so-called "Social Credit" Party, while retaining its name, has become submerged in a coalition with Liberals and Progressive Conservatives, formed to defeat the discredited socialist New Democratic Party government which preceded it. As a government, it is pursuing orthodox policies diametrically opposed to Social Credit.

This work by Mr. Byrne is addressed to Social Crediters — *genuine* Social Crediters — but it reaches out to every person of the Christian Faith, and in particular to members and supporters of the League of Rights, for it provides a fitting introduction to a study of that fundamental field of knowledge termed Social Credit as it was given to the world by the late Major C.H. Douglas.

As an initial follow-up, the reader is referred to *Social Credit and Christian Philosophy* by Eric D. Butler, and works listed elsewhere in this booklet.

October, 1977

FOREWORD

Here is an article addressed to men and women who are earnestly seeking Truth—men and women who will not be deterred by the necessity to do some deep thinking; for here are discussed such questions as: What is Faith? What is Reality? How can Fear be removed? Is there a spiritual "increment of association?" What is the meaning of Time? The answers reflect the author's personal views—not those of any organization or movement—and for those who are sincerely seeking Reality he offers a deeper and more satisfying meaning to life and human experience.

His approach to Reality penetrates to first principles. It represents a metaphysical analysis which, when understood cannot fail to thrill and inspire the Christian with a fuller realization of the tremendous implications of his Faith. It cuts across and bridges the denominational differences which tend to divide Christians, providing a deeper understanding of Christ's assertion: "In my Father's House are many mansions." It provides the foundation for a personal policy without which there can be no basis for an effective association of Christians.

However, the reader must not expect to obtain this by a casual reading of the contents. The subject matter of the article is highly condensed. It requires concentration, and, as the author states in the conclusion, it should be read several times and thoroughly studied, before the reader should presume to have anything like a full understanding of it.

He will find that Part One requires his undivided attention, but after having made the necessary effort to grasp the meaning of these few pages, he will discover the remaining parts much easier to master and truly inspirational—if he is one of those who are destined "to turn the world upside down."

FAITH, POWER and ACTION

By L. D. BYRNE

Faith is the very essence of Social Credit and the only basis upon which an enduring human society can function.

I—TOWARDS REALITY

Each individual person lives in eternity, though few gain a realization of this fact. There can be no consciousness of Reality for any of us except the "here and now." What is happening to us—our experiences—here and now seems vividly real. What happened a minute ago, an hour ago or a month ago is but a memory. It has no Reality for us. What may happen a minute hence, an hour hence or a month hence can be but an anticipation born of imagination. Neither has it any Reality for us. The only consciousness of Reality for each of us is what we are actually experiencing in the present—in the "here and now." But the "here and now" is ever present. From moment to moment throughout the day it is the "here and now" for each of us—it is the only Reality of which we are conscious. At night we retire to bed and in deep dreamless sleep our human consciousness "dies." But in the morning comes the resurrection, and again our consciousness becomes aware of the only Reality we can know—our experience in the ever present and eternal "here and now."

When we enquire more deeply, we are forced to recognize that this fleeting time-and-space-bound glimpse of apparent Reality we experience comes to us through our physical senses. We say, "I feel . . . I see . . . I smell . . . I hear . . . I taste . . . " Who or what is the "I" which has the experience? Is it simply the human body? If it were, then how could "I" observe and analyse "my" experience and say "I think . . . " "I believe . . . " We call that observer "the Mind," which must necessarily be distinct from "the body"—gaining experience and finding expression through the physical body.

But when I say: 'That is a beautiful red rose," how do I know that the experience of which I am conscious is identical with the experience of which you are conscious in viewing the same flower? How do I know that what I describe as "red" does not appear to you as what I would describe as "violet" and that what I would call "violet" does not give you the colour experience that I would describe as "red"? Words have no meaning except to

describe a relative experience of our Minds

Mind the Creator

However, the matter goes deeper, for how can I prove that the rose actually exists? I can reach out and touch it, but until my sense of touch conveys a message to my brain and from thence to my Mind, it means nothing. You may argue that the fact we both see the rose and describe it alike is evidence of its existence. But is it? I see you and I hear you, yet what I see and what I hear is what my Mind creates for me through my senses of sight and hearing. Outside my Mind you cannot have any existence **for me.**

This brings me to the disconcerting conclusion that everything I see or feel or hear is literally a creation of my Mind, and that in the "here and now" in which I am "having the experience" it has for me the same degree of Reality as the objects seen or felt or heard in a dream experience during that phase of sleep when consciousness remains. Both are creations of my Mind.

But who is the "I" that "experiences" the creations of the Mind in the "here and now" from moment to moment? Is it the Mind itself? But can the Mind be its own ultimate observer? Hardly, for how could the Mind, itself subject to change from moment to moment, at the same time be aware of both its limitations and its limitless potentialities? There must be a deeper Inner Self of which the Mind is the reflection that is the ultimate observer finding expression and seeking development through the Mind both in its conscious state and during unconsciousness.

The only "Reality" of which the Mind can be conscious within the prison of its three dimensional time-bound physical body is that which it experiences in the "here and now." But the "I"—the Inner Self and ultimate observer—being spiritual, reaches out in search of Absolute Reality—towards timeless and spaceless eternity. But the consciousness of its body-bound Mind is incapable of realizing this. It can only grasp at the every-dying present. The past is but a memory shrouded in the mists of time. The unborn future is obscured in darkness—the darkness of "the unknown." Human consciousness is bounded by birth and death—by "a beginning" and "an end" to everything. The fleeting glimpse of apparent Reality in the "here and now" seems but a creation of the human Mind no sooner born than it dies. And beyond Life is what? Death and annihilation? The human Mind thus looking outward through the windows of its physical prison is confronted by

a sense of utter frustration.

Looking Inwards

Yet if, instead of looking outward, it turns inwards, towards the "I"—the Inner Self—from whence emanates the impelling urge to seek absolute Reality, the human Mind is freed from its physical prison, for the Inner Self is "spirit," it is not confined by three dimensional space and the limitations of time; it can reach out beyond the narrow bounds of human experience to glimpse Reality. But this vision—this "knowledge"—that is imparted to the Mind does not follow any process of reasoning, recorded by the vibrations of the human brain. It is above and beyond human experience; it is spiritual.

It is this spiritual experience which imparts to the individual Mind "the knowledge"—the enduring conviction—to relate the ever unfolding present to "the unborn tomorrow and dead yesterday," to bind back this Life to Reality. This knowledge—this enduring conviction—is what we term Faith; and its manifestation in "binding back" the fleeting "here and now" of our conscious experience to the ultimate Reality of eternity we term Religion—using these two words in their correct meaning.

When the human Mind turns inwards in search of Ultimate Reality, it asks: "Who am I? Why am I? I know that I am, but what is purpose of Life? Is Life purposeful? Is the Universe purposeful? What is the Source of my being—of the Earth—of the Universe? How did it all start and towards what is it developing? What was there before there was anything? What is Ultimate Reality?" And so the enquiry proceeds. Step by step the clumsy process of human reasoning leads on to a realization that just as the only fleeting glimpse of apparent Reality which each of us can experience in the "here and now" is, for us, a creation of the individual human Mind, so Absolute Reality—timeless and spaceless but embracing time and space—is the creation of the all-embracing Universal Mind of the Absolute—of God. Human personality is, therefore, a creation of the Universal Mind—of God; and that creation embraces the Mind of each human being with its attribute of creating for the individual the only glimpse of apparent Reality of which he can be conscious. Thus each human entity is a creation of God—"a child of God"; and all humanity are "children of One Father." To the extent that the individual—the inner human personality—can bring his Mind into harmony with the Universal Mind—with God—he will gain a realization of Reality

Power of Faith

To the human Mind, itself an emanation of the Universal Mind, the universe appears to be time and space bound, developing from moment to moment, decade to decade and century to century, in obedience to "natural laws"—for ever in a state of ceaseless change, a continuous process of annihilation and re-creation. But this is the concept of the universe created by a time and space bound human Mind, which can be conscious of no Reality except that which it creates. In reaching out towards Absolute Reality it must break through the limitations of its human prison and by an inner personal spiritual experience acquire a deeper knowledge than human reason can impart. Only thus can the human Mind, for a rare moment, achieve that harmony with its Creator and His Universe. Thus is born Faith by which the individual can tap the inexhaustible Source of All Power; thus can the individual "tune in" to the Universal Mind and adjust his time and space bound Life to the Canon—the Universal Law—in obedience to which the changeless and eternal creation of the Universal Mind which we call the universe is ceaselessly changing, evolving, and being. To the extent that the individual seeks, finds and, in his Life in the ever present "here and now," obeys this Canon, he will achieve harmony with the purpose of Creation—he will fulfill the purpose of Life.

The Faith inspired individual consciously "lives" in eternity to the extent that his Mind remains in harmony with Ultimate Reality. He will live in the "here and now" as if it were—as it is for him—eternal, from moment to moment seeking and observing the Canon. His Mind being attuned to Reality, he will "know" that the apparent Reality presented to him in the ever present "here and now" is but a creation of his Mind—that what appears to him as the solid Reality of a material environment is, in fact, not Reality, but merely one channel through which he may seek Reality.

The Faith inspired indivdual consciously living in the eternity of the "here and now" will not be dominated by any consideration—any fear—of yesterday or tomorrow. He will "know" that if he seeks and finds and observes the Canon from moment to moment, he need not be concerned what happens an hour or a month or a year hence. His creative Mind being attuned to and having access to the Source of All Power, there is nothing of which he is incapable, there is nothing which he cannot attain, in fulfillment of God's purpose for him To the extent a person has Faith, he is without fear

Looking Outward

How different is the case when the human Mind persists in looking outward, to the so-called material world of its creation, in response to the inner urge for the fulfillment of Life's purpose. For it the only Reality which exists is that of the apparent material environment of which it is made conscious through the senses of its physical body. That which cannot be seen, heard, felt, tasted or smelt can have no Reality. Balanced precariously on the pinnacle of the "here and now," the past ceases to matter and the future is an impenetrable darkness in which death and annihilation is ever lurking. All evidence points to human Life being bounded by birth and by death as the end. The human Mind shrinks back in fear—fear of the unknown tomorrow, fear of death, fear of Life itself. And why not when Life appears to be a one-sided struggle in which all the forces of Nature are pitted aaginst the individual, seeking to exterminate him? Therefore if he is to survive he must tame those natural forces, he must render his material environment subservient to the preservation of his human life and he must wrest from nature the secrets hidden from him so that he shall be safe from the constant fear of the unknown.

Looking outward the human Mind can see no higher creation than Man in the material world of which it is conscious. Yet in order to overcome its fear-haunted concept of Life it is forced to respond to its instinct of an omnipotent power. So it proceeds to create God in its own image and, to bolster its case, to assert that the reverse is the fact. Having created God in its own image, the outward-looking human Mind proceeds to endow Him with the human attributes which serve its purpose in reconciling the impact on the human emotions of the experience gained through the physical senses in an apparently material environment governed by ceaseless change and decay, creation and destruction. God is conceived as the Giver and Destroyer of Life, a kindly and benevolent dictator when obeyed, but ruthless and brutal when disobeyed. He is a bloodthirsty God, whose anger can be assuaged only by sacrifices. He is the God of Battle with a strong bias for the favoured tribe or nation to which He will make all mankind subservient, so that the world may be made safe for his chosen people. He is a God of Might and therefore Might—i.e., physical force—is the final argument of what is right and which side He favours—and so on, *ad nauseum*.

It is but a short cry from this concept of deity created by the outward-looking human Mind, to recognition that,

after all, it is but a human creation symbolizing the group Mind, and having for its purpose the subordination of the individual to material objectives desired by the group. The outward-looking human Mind, therefore, rejects this Man-created concept of God as superstitution, and replaces it by a new deity, even more firmly rooted in fear-ridden superstition, symbolizing an all-powerful State as the object of glorification, worship and abject obedience.

II—FAITH AND SOCIETY

The social implications of the foregoing are far-reaching and fundamental.

The individual whose inward-looking, Faith-inspired and God-centred Mind impels him to strive to live consciously in the eternity of the ever-present "here and now," is deeply aware of the sanctity of his personality as a creation of God to be expressed and expanded in accordance with His purpose. Everything else must be subservient to this. His life is governed by Principle rooted in Reality. And according to the power of his Faith he will resist, and overcome anything and everything which violates that Principle in his Life—and, knowing no fear, he will do so to even having his human body killed, for he knows that he lives in eternity and his experience in his human body is but an episode.

Being aware of the sancity of his own personality, he would recognize that every other human personality is likewise a creation of God—a child of the same Divine Father. Therefore every individual should be free to express and expand his personality, and no person should attempt to impose his will or to sit in judgment upon another without that individual's consent. In short, all human associations must be rendered subservient to the freedom of the individual.

Foundation for Society

Again such an individual could not fail to find expression for his Faith in God and the consequent depth of feeling (which can be expressed only by the term "love") for God, by faith in and love for his fellow men. In fact the strength of his Faith in God will be reflected by the degree of faith in his fellow men which finds expression in his life.

The social structure which would be built on such foundations would involve:

(1) Recognition that ultimate power is with the Source of All Power—with God—that all human associations must be subordinated to the freedom of the individual to express and expand his personality in communion with God—and that to that end every person recognizes the sovereign integrity of every other person.

(2) The inalienable right of individuals to be free to associate as a group for any purpose provided that thereby they do not infringe upon the same sovereign right of any other persons.

(3) No person would exercise authority over another without his consent, and such a person could be in a position of authority only as the servant and steward of those under him.

(4) No person should be compelled to do anything other than recognize the sovereign integrity of every other person. If he enters into association with others for an agreed purpose, he must abide by the decisions of the group but at all times he must be free to contract out.

It will be recognized by Social Crediters that such a society would constitute a genuine democracy functioning under the dynamic of Social Credit—the core of which would be the ever strengthening Faith that would find expression in human relationship. The focus of that Faith being spiritual—expressed in a striving to achieve a binding back of Life in a physical environment to Ultimate Reality—its impact on human affairs would be progressively to render the material primarily as a means whereby individuals can express their personalities. The business of providing for the material necessities would rapidly tend to become a matter of secondary importance.

* * *

Roots of Dictatorship

The social implications of the outward-looking materialistic-centred and fear-dominated human Mind are in sharp contrast. Viewing the physical world, bound by space and time, the individual becomes obsessed either by a desire for power or, to preserve his Life, by the acquisition of its material necessities to the point of submerging his individuality and rendering himself subservient to domination by others. In short such a person seeks to be a planner or one of the "planned."

These tendencies are the result of natural reactions to a concept that the material world around him as created for him by his human Mind solely through his physical senses, constitutes Reality. He sees a world in which all forms of Life are waging a bitter struggle for existence—in which the strong, the cunning and the ruthless survive and prosper. He views society as a means solely for the acquisition of economic security in which the richest prizes go to those who can exploit their fellow men. Therefore the purpose of human existence must be to accumulate material riches and power. The focus of living must be to take little thought for to-day in order to provide for old age, to advance in business, to get to the top of the profession and so forth

And what is true for the individual must be true for the nation. In order to gain material security its Life must be planned. Only the superior intellects are capable of this—so they must be the "planners." But this is possible only if "the others"—the masses—conform to "the plan." They will do so only if they are forced to carry out the orders of the planners. So the planners must have the power to control and impose their will on the masses—and this implies the application of laws devised by the planners and backed by force.

In short the social implications of the materialistic philosophy of Life developed by the outward-looking fear-dominated Mind is the Supreme State—Dictatorship.

The Real Conflict

It should be apparent that each of the respective concepts of Life—the spiritual and materialistic—which have been examined is in every respect the antithesis of the other. The principles in which they are rooted and their social implications are opposite and conflicting.

However, their impact on human affairs is complicated by the fact that few, if any, individuals entirely possess either the disciplined inward-looking Mind in constant touch with Reality or the fear-dominated outward-looking Mind completely materialistic in its concept of Life. Most individuals are themselves a battleground for the struggle between these two conflicting concepts.

The person who has experienced the inner spiritual rebirth and, through a deep and enduring Faith, has acquired the self discipline consciously to seek the Canon—the Universal law of Righteousness—in his Life from moment to moment, is being influenced constantly by his experience in the material environment of which he is being made vividly aware through his physical senses. There is a continuous and powerful tug on his human Mind to keep turning outward.

Then again the person with the constantly outward-looking Mind, attempting to anticipate Life in the future in a make-believe world, finds a recurring tug from this Inner Self, which, being spiritual, seeks the escape of the Mind from its space and time bound prison.

The Life of the individual—and the consequences of his thoughts and actions within his material environment—must, in the final analysis, be determined by the quality and extent—the power—of his Faith, involving as it does, his

"knowledge" of Reality.

The Mind of the individual with a dominantly materialistic concept of Life will lose the desire to look inwards to find Reality—and, indeed, will be rendered impotent to do so consciously—to the extent it feeds itself on "knowledge" of the apparently real physical world around it—which, for the individual, is nothing more than the creation of his human Mind—under the illusion that this represents a knowledge of Reality.

Evidence of this is provided by the flood of agnostics, atheists, socialists, communists and other combinations of individuals with a materialistic concept of Life which pour out from our universities, schools of economics and other "training" centres. And a curious feature of such minds is that, in order to bolster their fear-dominated outlook on Life, they sneer at Faith as sheer superstition, yet they will accept readily and without question the ideas presented to them in text books. Yet so blind are their Minds to any concept of Reality that they are unable to see that their misplaced kind of faith—a baseless belief—in accumulating the illusion of knowledge is the complete answer to their professed contempt for Faith.

* * *

The Dynamic of Faith

Faith is Power in a very real sense. Though the term is used loosely, Faith is not mere belief or trust, although these can be evidence of Faith. Faith is the "knowledge" of Reality acquired by an inner spiritual experience. It is this knowledge of Reality that brings the human Mind into communion with the Universal Mind and the One Source of ALL Power. Thus Faith is a dynamic—a power with limitless potentialities depending upon its quality and conscious realization.

Up to a point Faith is an instinctive attribute of Life, for the Inner Self—the I—which is the reality of each individual is itself a creation of the Universal Mind; and although the outward-looking human Mind is unable to realize this consciously, it cannot fail to be influenced by "experiencing" by its observation in the physical world—(which for it can be nothing more than its own creation) that that which conforms to certain principles—to the Canon—"works," and instinctively it manifests a degree of Faith which comes from within. This instinctive Faith derives from an unconscious inner spiritual experience—unconscious because the outward-looking human Mind is

spiritually unaware.

Now Faith—whether instinctive or consciously experienced—must find expression in action. In fact it is **the** dynamic of human action. Instinctive Faith, though derived from an unconscious inner experience invoked by the experience of the outward-looking human Mind within the physical sphere, is a cumulative power on the human Mind. It exercises a profound influence on the individual's thoughts and actions in revealing the relationship of events in the physical sphere to the Canon. The apparent Reality of this physical world from moment to moment created by his Mind for the individual is profoundly influenced thereby—and to the extent that it results in a deeper understanding of the Canon, it will be reflected in richer unconscious spiritual experiences generating a deepening of Faith and a strengthening of the consequent power it confers upon the individual. If this process continues—that is to say, if the outward-looking human Mind consciously applies the power of its instinctive Faith in the physical sphere—that instinctive Faith will deepen and strengthen until it draws the vision of the Mind inwards.

The Source of Real Power

It will be evident that being the outcome of the individual's experience in the apparent Reality of the "here and now" in the physical world, the power of instinctive Faith will be limited by the limitations of the outward-looking human Mind. And if the Mind progressively seeks Reality solely in the space and time bound physical world—which, for the individual, is of its creation—it will progressively insulate its capacity for using the power of instinctive Faith, to the point of impotence.

However, there can be no such limitations on the power of consciously conceived Faith—Faith born of a conscious turning inwards of the human Mind to the Inner Self in search of Reality through communion with its Creator, the Universal Mind of the Father—of God. The apparent Reality from moment to moment of the physical world being for the individual a creation of the human Mind, to the degree that the human Mind gains a realization of Absolute Reality, it will have the power to create the apparent Reality of the physical world in harmony with that Absolute Reality. In other words, to that extent it becomes a vehicle for the Universal Mind, being in harmony with and a reflection of the Universal Mind. This power to determine and literally create its physical environment is limited only by the quality and strength of the Faith acquired by tapping the

One Source of All Power Such consciously conceived Faith can in very truth remove mountains.

* * *

Fear—The Destroyer

Fear is the absence of Faith. Just as the power of Faith is knowledge of Reality born of an inner spiritual experience, fear is the impact of an ignorance of Reality upon the outward-looking, space-and-the-time-bound human Mind confronted with the darkness of the unknown. To the extent that there is Faith there can be no fear. Faith is the Light of the human Mind; Faith is the realization of Life in Eternity. Fear is the terror of darkness which engulfs the human Mind; fear is the apprehension of annihilation in a time-bound illusion that the conscious experience of the outward-looking Mind in the physical world is Reality.

Just as Faith is the power which enables the human Mind to have dominion over its physical environment, so fear is the negation of power which renders the human Mind the victim of the physical environment it creates through the experiences communicated to it by the physical senses. Thus the impact of fear on the human Mind can, and very often does, result in the individual bringing upon himself that which he fears.

* * *

The inward-looking Faith inspired human Mind is deeply conscious that it is a creation of the Universal Mind, as is its power of creating for itself the apparent Reality of the physical world communicated to it by the senses of the body. Being conscious of this, it cannot fail to realize that the Mind of every other individual is likewise a creation of the Universal Mind with the same attributes and it cannot have communion with the Universal Mind, without having communion with other human Minds; to the extent that it is in harmony with the Universal Mind, it will be in harmony with other human Minds which have achieved such harmonious communion with Reality. But the Mind of every human individual being a creation of the Universal Mind, it is inescapably linked to every other human Mind, influencing and being influenced by them through their respective powers of creation for themselves. Thus the power of creating for themselves a concept of Reality which they share is increased **for each** of them, when two Minds are thereby brought into harmonious association, and that power is correspondingly increased **for each** when three, four or a greater number are brought into such association

* * *

Thought

Thought is Mind in action, it is the dynamic of Mind. It is by the power of thought that the human Mind turns inwards to the Inner Self in seeking communion with the Universal Mind; it is by the power of thought that the human Mind creates for itself the apparent Reality of the physical world in the "here and now" transmitted by its bodily sense, and it is by the power of thought that the Mind of an individual finds communion with other human Minds and transmits to them its concept of Reality.

When we view a picture, it is the materialization of the artist's thought—and it is the creating power of his Mind expressing its concept of Reality which is influencing the creating power of our Minds in the "here and now." When we see an aeroplane flying through the air, that represents the materialization of the thoughts of many Minds and their impact on each other in expressing their creative power. But what of a tree we see growing in solitary splendour, or of the glory of a sunset? Those too must be for each of us creations of our own Mind influenced by the materialization of the creating power of the Universal Mind.

To the extent human thought reflects the power of Faith, it will be in harmony with the Universal Mind and have access to the One Source of All Power; its potential powers of creation will be unlimited.

To the extent human thought is devoid of the power of Faith, it will be shut off from the Universal Mind and it will be dependent on its own human powers of creation. Accepting as Reality its time and space bound creation from the experiences conveyed to the Mind through the physical senses, the individual will either become a slave to his fear dominated materialistic concept of Life, influencing others sharing the same concept by this creation of his Mind—his "thinking"—or he will become obsessed with the omnipotence of the creating powers of his Mind and he will influence others whose Minds are receptive to join in association to exploit this power.

Having a false concept of Reality and being shut off from the Universal Mind, the thought creations of such individuals cannot be in harmony with the Canon. In their ignorance they will flout the Canon, in the belief that the creations of their thoughts—be it a concept of deity, a concept of Life or a concept of human society—represent Reality.

Evil

The tremendous impact on humanity can be gauged if such perverted power of thought becomes centred in a tribal or racial God conferring a messianic mission on His people. But of very greater importance in the present world situation are the disastrous consequences of the perverted powers of human thought consciously striving to subordinate the Canon to a false materialistic concept of Reality of its own creation. Such individuals having no knowledge of the Universal Mind—of God—and having an "upside down" concept of Reality, will in the process of resisting and striving to overcome the Canon, by thought, generate a positive force operating against Reality. In other words they will create what we term a power of evil—of darkness—of destruction—operating in defiance of God.

This power for evil conceived by the human Mind being born of fear, generates fear and exercises an influence on the human Mind in opposition to Faith. In fact "the Devil" is actually a positive force in human affairs.

However, being a creation of the human Mind this evil force lacks Reality and, operating in defiance of the Universal Mind ultimately—speaking in terms of the space and time bound concept of the human Mind—it cannot survive, for it has no Reality in the Absolute. And within each individual lies the power of its destruction, for it must cease to exist when confronted with the power of Faith emanating from the One Source of All Power.

This matter may appear complex when presented in such a condensed form, but its implications are of such far-reaching importance that it deserves the most painstaking thought.

III—CHRISTIANITY

The approach to Reality condensed into the foregoing attempt to express in words that which only can be experienced, is inherent in Christianity—that is to say in the teaching of Christ which has been preserved for us in the four Gospels of the New Testament, despite their obvious imperfections as accurate records. That the essential nature of the Christian message has been distorted by a multitude of interpretations is not sprprising. In the first place it is difficult for a Western mind to comprehend the method of expression employed for Eastern minds—the parable, the comparison with traditional belief or custom and so forth. But by far the greater factor in the distortion of Christianity is the attempt to reconcile the Gospels with the Old Testament in terms of the apparent Reality of the physical world.

The emphasis of the Christian message is on the eternity of the "here and now" and the Kingdom of Heaven —a term completely expressive of the domain of the Universal Mind—of God. And in the light of this what could be more pregnant with profound meaning than the simple statement: "In my Father's house are many mansions"? Just as for each of us the Universe around us is a creation of our Mind, and for us cannot have any existence outside our Mind, so for each the limitless potentialities of the Kingdom of Heaven are those of a veritable spiritual empire—or to reduce it to terms likely to be undestood by an Eastern peasantry, in the Father's house is a spiritual mansion for each of those who enter.

Without going into the matter more deeply, the following quotations should provide the necessary incentive for re-reading the Gospels with a deeper appreciation of the tremendous power of Christ's teaching—a power which terrified the ruling Jewish hierarchy of His day within the short space of four years and drove them to commit the most hideous crime of all time:

* * *

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than rainment? . . .

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . .

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficent unto the day is the evil thereof."

* * *

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

"Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

* * *

" . . . **The kingdom of heaven is like unto leaven,** which a woman took and hid in three measures of meal, till the whole was leavened."

* * *

" . . . behold, **the kingdom of God is within you."**

* * *

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

* * *

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;"

* * *

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him: Blessed art thou, Simon Barjona: for **flesh and blood hath not revealed** it unto thee, but my Father which is in heaven."

* * *

"Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

"This is the first and great commandment.

"And the second is like unto it, **Thou shalt love thy neighbour as thyself."**

* * *

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged; and **with what measure ye mete, it shall be measured to you again.**

* * *

"And Jesus answered him, saying, It is written, **That man shall not live by bread alone, but by every word of God.**

"And the devil, taking Him up unto an high mountain, **shewed unto Him all the kingdoms of the world in a moment of time.**

"And the devil said unto Him, **All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it.**

"If thou therefore wilt worship me, all shall be thine.

"And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou worship."

* * *

"And Jesus answering saith unto them, **Have faith in God.**

For verily I say unto you, **"That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith."**

* * *

"Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where theives break through and steal:

"For where your treasure is, there will your heart be also.

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

"No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the

one, and despise the other **Ye cannot serve God and mammon."**

* * *

"Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

"That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

"Marvel not that I said unto thee, **Ye must be born again."**

* * *

"Neither pray I for these alone, but for them also which shall believe on me through their word:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

* * *

"Jesus said unto them, Verily, Verily, I say unto you, **Before Abraham was, I am."**

IV—ACTION

These matters have a stupendous significance for Social Crediters in the present critical situation—a situation which continues to develop with increasing momentum towards its shattering climax. The plight of humanity is of its own making. It is the inevitable outcome of a progressive violation of the Canon—of shutting off the outward-looking, fear-dominated Mind from Reality. The resulting conflict in the sphere of human affairs is fundamentally a conflict between the spiritual concept of Life and the "materialistic" concept of Life—between the power of Faith and the forces generated by fear—between the power of God and the forces of Mammon—between Christ and anti-Christ.

Upon the outcome of the conflict there can be no doubt, for the forces of evil having no Absolute Reality cannot prevail against the power of Faith stemming from a realization of Reality. It is not simply a case of the forces of evil ultimately bringing destruction upon themselves, but in terms of Reality they are defeated now.

Put in another form, the havoc which is being wreaked upon the material world around us by the unleased forces of evil—of destruction—is merely evidence of the self-annihilation of those forces and the materialistic concept they engender, viewed in terms of space and time.

Once this fact is grasped it becomes plain that it is merely futile to attempt to combat the forces of evil manifesting themselves in an orgy of destruction by means which confer upon them any semblance of Reality. Major Douglas once stated that the only way to deal with Black Magic—the cult of evil—was to treat it as if it did not exist. To do otherwise would confer upon it Reality and thereby give the forces of evil power over the Mind.

The stark folly of attempting to fight money with money, the party system by organizing a new party, the strangling hypnotism of material gain by appeals for social security measures—and so forth, should be evident. All they can achieve is to strengthen the very forces they seek to combat.

Social Credit

Now what we term Social Credit is the policy which **naturally** stems from the spiritual, Faith-inspired, God-centred and Christian concept of Life. It is the policy which will bring the apparent Reality of the "here and now" in the physical world into harmony with the absolute Reality of the limitless and eternal domain of the Universal Mind

—of the Kingdom of Heaven. The key to the Kingdom is Faith, and the essence of Social Credit is Faith. Faith is Power; it stems from the One Source of All Power and its potential is limitless. In human affairs Faith must find expression in action—and the power of Faith can achieve anything in the apparent Reality of the physical world. It can literally remove mountains—inspire and bring Light to Human Minds—and prevail against all the forces of the Devil and the Hell of man's creation.

A person cannot be a Social Crediter in any true sense unless he is pursuing the policy which stems from the spiritual, Faith-inspired, God-centred and Christian concept of Life. In other words his Life must be an expression of the Faith which he professes. The sense of frustration, the floundering around, the pathetic attempts to organize political parties and the complete submergence of the Social Credit movement in the social environment is evidence that, as yet, the number of real Social Crediters is small.

Yet it should be apparent that it is not numbers that matter—but quality. It is not the size of the counter-force which can be mobilized against the forces of evil—against the plotters, the planners, the materialists and their fear-dominated human fodder—but the power of Faith which will decide the issue.

Once the tremendous implications of this are grasped we shall witness a re-orientation of Social Credit action, the impact of which will be so staggering that it will sweep everything before it.

The battle for Social Credit is the battle for Christianity—for Christ's Kingdom of Heaven on earth. Social Credit action is meaningless unless it is a manifestation of Faith—the living and vital Faith which stems from a realization of the Christian message. Nothing can prevail against the power of such Faith expressed in action.

Such Faith-inspired action can know no fear. It cannot attribute Reality to the manifestation of forces which have no Reality. Propaganda, police, threats, the State, income tax and all the paraphernalia of Black Magic will stand revealed for what they are—a colossal hoax.

* * *

Key to Action

Now it should be evident that any attempt to go out and "organize" men and women to support so-called Social Credit candidates, or to unite merely in demanding better

homes, more incomes, and other material advantages, are fore-doomed to failure.

Social Credit action must start with the individual. It must come from an inner spiritual re-birth opening the way for the power of Faith which must find expression in his Life—in action. Under this impelling potentially all-powerful dynamic of Faith the individual will fearlessly tear aside the veil of humbug and make-believe—he will expose the Great Conspiracy—name the arch-conspirators—refuse to bend his knee to Mammon—ignore and resist the demands to render unto Caesar the things that are God's. And in so doing he will bring Light to other Minds—inspiring them and pointing the way to their spiritual re-birth. Thus will grow a Faith-inspired association of individuals, whose power will be manifested in action—action of a nature that will sweep triumphantly onwards to the establishment of the Kingdom.

The nature of the action required in the political sphere has been stressed and re-stressed by Douglas. Harnessed to the potentially limitless power of Faith we can go forward into the space and time bound future in human affairs with the sure knowledge that nothing can prevail against us.

* * *

In conclusion it cannot be stressed too emphatically that, despite the patience and thought it may have required, it is not enough merely to read through this all too inadequate and cursory attempt to bring Social Credit into focus for Social Crediters. An understanding can be gained only by re-reading it several times—pondering its implications—directing the Mind to a full realization of these—and relating the principles involved to the entire field of action.

Bearing in mind the expressive definition: "The Devil is God upside down," the essential nature of the task confronting Social Crediters is to fulfil the accusation levelled at the early Christians and turn the world of human affairs upside down. With an understanding of the matters we have been discussing, the nature of the action required will be evident, and the time is NOW.

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